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ABSTRACT

This paper describes the use of student teacher interns who lived and taught on a Hopi Indian reservation. People in the Hopi community housed these teachers and cooperated with them in the classroom and in formulating educational material that would be relevant to their local culture. One Teacher Corps team developed a whole Hopi unit in social studies. Teaching teams were led by a Hopi who coordinated educational and administrative tasks and helped the interns and the community communicate with each other. The author sees such model programs as useful in supplementing institutional teacher training for bicultural situations. (CD)

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A DESIGN FOR COMMUNITY INVOLVEMENT IN CBTE FOR CULTURAL PLURALISM

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A Design for Community Involvement in CBTE for Cultural Pluralism

Compotency Based Teacher Education as part of the new movement has some significant implications in dealing with the Educational needs of various ethic communities in this country. Assuming that performance based on compotency based approaches to education can be seen by the community as ones that provide relevancy to quality education, perhaps this is one of the few instances the ethic communities in this country will be afforded on opportunity to influence the educational processes of their children.

Certainly the communities must accept the fact that compotency movement is still in its infancy and is sometimes characterized by controversy by some groups.

The involvement of the community in teacher training has not been an accepted practice in any community because teacher training has always been the role of the institutions specifically designed for this purpose.

If the community is going to make serious effort to participate in teacher training for cultural pluralism, there are several basic considerations that must be evaluated to assist the community in developing the role the community will play in teacher training activity. These basic considerations, I feel, must include the levels to which Language, cultural, government, land base, geographical location, and acculturation exist within the community. The more serious consideration, of course, must be the reaction from the local community to such a venture and also the degree to which it will be accepted by surrounding ethic groups. Although these principles may appear to be very basic in nature, I believe it formulates the only realistic basis for this effort. I presume these principles to be universally applicable in all situations where more than one ethic community is involved in mutual effort for mutual benefit.

I am sure that everyone here is well aware of the fact that we have talked and philosophized approaches such as CBTE long enough and perhaps it is time we test out some of these approaches.

Before I continue, I must put emphasis on one point that I feel to be the socio-psychological characteristic that underlines the most complicated aspects of this type of effort. I am now referring to the cognitive and affective aspects that this process demands from individuals involved. How does one determine the degree of cognitive and affective commitments on the part of professionals interacting in an environment foreign to their own? Are they aware of the fact that they are projecting many of the values from their own society in the process of their daily activities? These are only two of the questions the local ethic community must entertain.

In order for the community to establish effective and meaningful role in teacher training, it is essential that adequate philosophical foundation must be developed to serve as a basic guideline for involvement. The

philosophical foundation should be based on the nature and depth of resources available within the local ethic group. In the case of the Hopi, it has generally been assumed that our tribe has retained the highest degree of their culture, religion, and language than any other tribe in the United States. This is further reinforced by the fact that the tribe is at this time considered to be isolated from urban society and currently the population is considered to be 80% to 85% bilingual. The community government and parents value education very highly and are active in educational programs. Of the six elementary schools on the reservation, three of the schools are administered by members of the tribe and the position of the Education Program Administrator is occupied by the member of the tribe. Hopi teachers make up approximately 33% of the total teaching staff.

There are at least four federal programs, other than the regular BIA Education program, being administered within the schools. These programs include Headstart, Follow-Through, Title I, Teacher Corps, and Hopi Health Professions Development Programs.

Higher education within the Hopi Tribe involves approximately 200 undergraduates enrolled in various universities and colleges ranging from Harvard to Stanford. Graduate students are increasing annually. Student graduating with BS or BA Degrees increase annually of which majority are in elementary or secondary education.

These are the elements, I believe, formulates the local resources which can be organized for involvement in teacher training.

The philosophical approach then, is for the community (Hopi) to recognize and accept them to be adequate resources to be utilized for participation in teacher training.

Once the resources are identified, it is essential that the community to determine the degree of interaction with the communities around them. In the case of the Hopi, the communities include the Navajo Tribe, and what is generally now as local border towns (Winslow, Flagstaff, and Holbrook, Az.) which are composed mainly of Anglo and Spanish ethic groups. It can be logically assumed that the degree of interaction with these groups will be the greatest and will demand the highest level of utilization of resources. The community must also determine to what degree they must contribute to groups beyond the Navajo Tribe and Border towns. This is the concept we generally refer to as "Bull's Eye Concept". Each ring of the bull's eye will essentially determine the extent the Hopi community will need to be involved.

It is to be realized that the "Bull's Eye" concept is not new, but the important thing is for the community to accept and adopt such a concept to support and lay the foundation for the approaches and methodology to be used in participation in teacher training.

In the case of the Hopi, the motivating force and the determination for involvement comes, perhaps naturally, from the resource that involved the educational leadership within the tribe. Although the local communities and tribal government were not directly involved during the initial phases, the project leaders insured that community was informed and that actions were not final until they were approved by the local community.

The experience exist within educational leadership within the tribe include knowledge of various teacher training programs as well as current approaches to curriculum change involving emphasis on multi-cultural curriculum.

Upon review and analysis of existing Teacher Education Programs, it was determined by the education leaders that the existing Teacher Corps Project at the public school within the reservation should be expanded to the BIA Schools on the reservation. The communities were contacted and solicit input from the community. Needless to say, the community reaction was far from being positive or created high degree of enthusiasm. The major task that became evident was the difficult process of "selling" the program which resulted in a major educational process for the community. It was an opportunity for the project leaders and Teacher Corps, in cooperation with school administrators, to orient the communities in the processes of federal programming and its relationship to tribe as well as to the state and other communities.

This process included the involvement of existing school staffs, as well as community leadership, parents, tribal leadership (Tribal Education Committee), school administrators. As one might expect, program conflicts, organizational and philosophical conflicts emerged by the gross. However, all but one community within the Hopi Reservation consented to participate in the program. The final evaluation of the results of this process indicate that the one community that did not accept the program appears to be influenced by some of the local school staff not willing to accept additional responsibilities or were not flexible professional to make necessary adjustments to these changes. It might be added that the attitude just described, in some cases is more prevalent in the Hopi Teachers, than in non-Hopi Teachers.

A brief comment should be made at this point on how the existing school system reacted. We must agree that the making of change in any system is not done without resistance from the system.

The obstacles to be overcome were primarily administrative. The system in this case was the BIA, reinforced by the U.S. Civil Service Commission personnel procedures. A concerted effort, paying particular attention to details in the paper work and the number of copies with proper signatures for adequate distribution, eventually resolved these problems.

The recruitment of interns for the Hopi Program was one of the areas the community had not had the opportunity to provide adequate input. Many discussions were held during the two program cycles concerning this subject. However, the results of these discussions was only an informal agreement with the University sponsor to put major emphasis on increasing the ratio of local interns to Non-Hopi interns. When the effort was exerted to recruit more local interns, the result indicated lack of properly qualified candidates from the Hopi Community. The screening of applications from local candidates showed that, although many candidates had acquired more than adequate number of semester hours, many candidates were not accepted to the program because the semester hours earned by the candidate were in an entirely different field of study. In the cycle previous to the current cycle involving 15 interns, the ratio of Hopi Interns to non-Hopi interns was 1 Hopi to 2 non-Hopi. Current cycle involving 7 interns, show 4 Hopi to 3 non-Hopi Interns.

The non-Hopi Interns, many of whom were on the reservation for the first time, experienced a number of adjustmental problems. Within the program itself, some found it difficult to contend with the requirements for being a college student, separated from the college campus. Class instruction was given via video tape at the reservation schools, without the benefit of person to person contact with the instructor or the convenience of the college bookstore and library. Class assignments required relating learning activities to direct application in the elementary school classroom relationships posed some problems. Teacher Corps Guidelines indicated that interns were not to be treated as teacher aides, however, many teachers resisted viewing them as professional equals, or as professional teachers in training.

Program requirements of spending 20% of their time in community activities caused concern for some interns. The questions were often asked, such as, "who do we see", "what do we say", "how do we approach them"? These questions on the part of the interns gave a foundation for providing community involvement in the training of the future teachers.

The involvement of community persons in answering these questions for interns provided for a superficial development of competency. A much deeper involvement of community people in intern training was necessary to allow the interns to advance to a level of Educational Proficiency.

Housing presented a problem for some of the interns. Government quarters were not available and non-government "modern" housing was non-existant. Interns found it necessary to go into the local communities to seek out rental facilities which were equipped in the same manner as those occupied by the local people. The learning experiences afforded to the interns from living the way the residents of the community lived, aided the future teachers in developing a better understanding of the social, cultural, and educational problems of the people they would serve. Living in the villages forced

the interns into interpersonal contacts with community members which the school personnel in the isolated school compounds could not experience.

A current emphasis in some teacher education schools involved in bi-cultural education is in the area of making education relevant to the local culture.

The forced involvement of the interns in community activities and the experiences they gained from close contact with community pepole, educational leaders, teachers, etc., helped prepare them for the adaptation of curriculum to the culture.

A local person could justifially ask, "what business do these outsiders have in teaching about our culture, why don't they just teach school subjects the way I learned them?" He would accept the use of cultural things in the teaching of "school subjects" however, only if he had confidence in the knowledge and the intentions of the teachers.

One Teacher Corps team, working together as a teaching team developed and taught a "Hopi Unit" in Social Studies to a Title I target group of forty students. This "unit"lasted the entire year and served to teach the students through the use of locally familiar concepts. Integrated into the unit were the traditional content areas of social studies, Geography, Arithmetic, spelling, writing oral language, art, music, science, and physical education. Community resource people were brought into the classroom and the children were taken into the communities. Locally oriented reading level materials were developed as supporative activities and many projects and involvement activities were developed to provide a variety of learning experiences which permitted the students to learn new concepts based on past experiences and familiar activities. Community involvement was a key to the successful development of this unit from the standpoint of teaching the children and familiarizing the interns with the availability of resources and the local educational basis for learning.

Non-Hopi Interns experienced more learning than the students did in many cases because they lacked the culturally familiar base to start from. The unit which was developed could well be modified to better prepare Non-Hopi's to live and work in a cultural setting different from their own.

This Hopi Unit involved, as a result of the thinking and efforts of a Hopi Teacher Corps Intern, who outlined the unit's objectives and activities in a university class. In reflecting upon his own learning experiences in BIA schools, this young member of the local community, realized that there were many local things he did not know of when he left for the boarding school as a 9th grader.

From the unit outline prepared by this Hopi Intern, he and his team member develope a more comprehensive set of behavioral objectives and learning

activities. He served in many cases as a local resource person in presenting a culturally oriented concept and as a sounding board for testing an instructional activity. Although he frequently lacked the dept that could be supplied by the team as a group, he could never-the-less provide cultural and local guidelines for curriculum development.

The team leader serves a vital role in the education and development of the intern. He has responsibilities for administration of team programs which included coordination of team activities, within the L.E.A. School and in the community.

Characteristics of a "good" team leader might vary greatly, but basically, he should be a person with a sound educational background, direct experience in the educational process, and the ability to "handle" or work with people with a variety of backgrounds in a variety of settings.

To serve as the leader of a team in a bi-cultural setting, the person needs the ability to adapt to different situations, to deal with fraustration, and to implement new approaches to learning.

He serves the interns as a catalyst in "getting things started" and developing activities. He must be the organizer of activities in the schools and in the community. The team leader assists the interns in learning how to operate within the local cultural structure, and in meeting and working with the local people. He often serves as an interpreter in clarifying cultural experiences for the intern, and relaying his impressions of the bi-cultural interactions which take place. He serves in the same way to relay and interpret educational activities to the community.

In short, the team leader must be able to perform the roles of a supervisor, administrator, educator, and cultural interpretor for the intern and the community members.

In summary, perhaps the intent of my message today is that a community member can be involved in the process, such as the one that is happening today. I sincerely believe that the institution of higher learning must play the major role in teacher training, however, there is a reason to believe that the traditional role of the university needs to be modified to meet the needs of multi-cultural community.